

**NEXT WEEK—Address Delivered by C. C. Morrison at Anglo-American Conference**

# **THE CHRISTIAN CENTURY**

**Volume XXVII.**

**July 28, 1910.**

**Number 30**

## **Christian Union**

**The Anglo-American Conference on Christian Union.—Re-  
ported by Leslie W. Morgan.**

## **Failure of Denominationalism**

**Union Demanded by the World's Need.—An Address at the Con-  
ference by Rev. T. E. Ruth, Pastor Baptist Church,  
Liverpool.**

## **The Disciples Lead**

**Editor Charles Clayton Morrison Tells of the Leadership of the  
Disciples of England in Movements Toward Christian  
Union.**

**THE NEW CHRISTIAN CENTURY COMPANY**

**700-714 East Fortieth Street**

**Chicago, Illinois**

# The Christian Century

Published Weekly by  
**The New Christian Century Co**

700-714 East Fortieth St., Chicago, Ill.  
United Religious Press Building.

Phone Douglas 3113.

Entered as Second-Class Matter Feb. 28, 1902,  
at the Post Office at Chicago, Illinois,  
Under Act of March 3, 1879.

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## SUBSCRIPTIONS.

Subscription price \$2.00. If paid strictly in advance \$1.50 will be accepted. To ministers if paid strictly in advance, \$1.00 per year. Single copy 5 cents.

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The label on the paper shows the month to which subscription is paid. List is revised monthly. Change of date on label is a receipt for remittance on subscription account.

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# The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.

EDITORS

## The Church of Promise

### Two Essential Characteristics of the Church of Tomorrow

Our world is one of change. Agriculture, commerce, industry, education are continually adjusting themselves to the changed conditions. Failing in this readjustment they must languish, and die.

Amid the changes in thought, in educational matter and method, in commercial methods and standards, in social conditions, and the structure of our population, will the church of America continue to live? Will she regain her erstwhile authority, and command again the allegiance of the men of brawn and brain?

A too-ready affirmation of the future triumphs of the church, will not make for that triumph. It is the voice of the heart, but will not satisfy the head of the doubter, nor will it lead to a discovery of the things which are most essential to the triumph of the church.

There are facts which are fatal to a too-ready optimism. The following facts regarding church attendance are not altogether reassuring. After an exhaustive study of a number of carefully selected fields in different parts of the United States, Dr. Josiah Strong gives it as his judgment that not more than thirty per cent of the population attend church regularly, whether Catholic or Protestant, and not more than twenty per cent attend irregularly, making a total of not more than fifty per cent who ever frequent a church. There are those who believe this estimate to be too high, and would place the figures at fifteen per cent and ten per cent, with a total of twenty-five to thirty per cent.

Regarding church membership, Dr. Strong says: "If the gain of the church on the population during the first half of the nineteenth century is represented by eighty, during the last half it is represented by twenty, during the last twenty years it is represented by four, and during the last ten years it is represented by one."

The attitude of these non-attendants is of all grades from indifference to positive antipathy. This is true in the city, where the population is more than three-fourths of foreign birth, or foreign born parents. It is not much better in the towns and villages, where merchants and retired farmers easily yield the blessings of the church service for the attractions of the automobile.

Two classes, particularly, the church of our day is failing to reach. They are the foreigner and the wage earner. The former, Frenchman, Hungarian, Bohemian, Pole, Italian, and Lithuanian, rejoicing in the freedom from the dominance of the religious tyranny of his home country, turns his steps toward no church door. In America there are three hundred societies among the Bohemians alone that have as their avowed object the teaching of disbelief in the church and all for which it stands. Many writers have told us of the alienation of the wage earner from the church and her ministries. Not a few of them would applaud the statement of a recent writer that the laboring man hates the very shadow of the church spire that falls across his pathway. The church of our day is not especially notable for her power to win and hold the allegiance of the people of wealth and fashion, and the persons of highest intellectual culture.

Must the church continue to lose? Is organized religion to be outgrown? Is there not a promise for the church. Our hearts are satisfied only by some such word as that of the prophet, "In the latter days the mountain of Jehovah's House shall be established in the top of the mountains and shall be exalted above the hills and all nations shall flow unto it.

Dr. McGiffert has said, "Christian Church there must be if the cause of sympathy and service is to prevail among men." Our hearts say, amen!

Nor are we, today, without the signs of "that latter day when the mountain of Jehovah's house shall be exalted on the top of the mountains." From many quarters come the glad news of the increased interest in the things of religion and the church.

In the recent Laymen's Missionary Congress in Chicago there were more than four thousands strong, viril men, devoted to the cause of Christian missions. Of this meeting, Louis Wallis, in the

Chicago Public, said: "It was not an ordinary religious affair. It had the enthusiasm that accompanies only fresh and spontaneous movements." Last year nearly \$25,000,000 was raised by Protestant churches for missions. Of this sum the churches of Canada and the United States gave \$11,307,405. But a stronger indication of the new life in the church is the fact the missionary organizations have now set themselves to raise within the next thirty-five years the colossal sum of two billion dollars. The recent meeting in Edinburgh is well described as Christian strategists planning for the conquest of the world.

Likewise encouraging is the renewed interest in Bible study. In a recent number of the Century magazine, Clayton Sedgwick Cooper, secretary of the department of Bible work among college men for the International committee of the Young Men's Christian Association, presents encouraging facts. He says that last year 32,259 college men in 539 institutions attended voluntarily Bible classes for two months or more. He assures us that they were the best men in their colleges. At the United States military academy, 340 midshipmen meet weekly for Bible study. In 1908-09, ten state universities reported 3,678 students voluntarily attending weekly Bible classes. Many of the more aggressive denominations are placing student pastors at the great universities and find a welcome to their work by the best students in the institutions. Not long ago a daily newspaper published in Wall street declared there was nothing this country needed so much as a revival of old fashioned religion.

All this does not look as if the days of the church were numbered; but gives us heart to believe that the day of a larger usefulness is just before the church of America.

But the church of promise, can not be the church of the past. We face a new world. We confront new problems. We must speak a message that meets those conditions, and helps to solve those problems.

The church of promise must be a united church, and a universal church. It must be united. It is the rule now to think of the denominational divisions that hinder the work of our day as being the outgrowth of historical conditions which no longer exist. But the divisions remain. They continue to confuse and waste our energy. They remain because the new spirit in religion has not yet gained sufficient strength to throw off the old form, and get for itself a new body that shall be adapted to the new day. One day we shall be ashamed of this and build over the grave of our denominationalism an expiatory monument as the Presbyterians have over the ashes of Servitus.

The church of promise will be the universal church. At the Laymen's Congress in Chicago there was clearly perceptible a great under current of democracy. Difference of history, of creed, of social prestige, of apostolic assumptions, vanished before the consuming passion for the evangelization of the world. To that conference every man who would join with his brethren for the worship of God and the service of man was welcome. No bar of credal or formal rite was raised to separate believers and servants of the Christ.

So must it be, in that latter day when "all nations shall flow unto it"—the Church of Christ. So will it be when the church catches fully the spirit of the Master and gives itself to the realization of the great ends of the Kingdom, which is "righteousness, joy and peace."

Such is the spirit needed today. It calls for men, large men, for pew and pulpit. It calls for men of vision and men of courage; for men of faith and men of intellectual equipment.

For the church that can work with such a spirit, and with an intelligent grasp of the great human needs of our day, individual and social, there is still room in the heart of humanity. To men and churches who can preach that God is love and can say it with the impelling power of intelligent sympathetic expression of that love in creed and ritual, in public utterance and organized activity, men will still respond and will yield loving allegiance.

## British Disciples Leading the Way

Disciples throughout the United States have been greatly interested in the call made by the Disciples of Great Britain for an Anglo-American Conference on Christian Union. The Christian Century has been saying recently that the essential testimony which the Disciples are to bear on behalf of Christian union can be borne more effectively through institutes, conferences, and lectureships than through the multiplication of churches, important though the latter may be. It was with greatest satisfaction, therefore, that this paper received the first notice of the purpose of our brethren in England to follow the Edinburgh Conference on Missions with a Conference on Christian Union. On another page will be found the story of this convocation as told by our English correspondent, Leslie W. Morgan, who was the efficient secretary of the conference, and in whose mind the whole plan shaped itself.

Fresh from attendance upon the sessions of this really extraordinary meeting it is our pleasure to testify to its great success in promoting the cause on behalf of which it was organized. It was, first of all, a representative affair. Of the eight speakers on the two days' program four were American Disciples and four represented four English denominations—Rev. Prebendary Webb-Peploe, of St. Paul's Cathedral, the Church of England, Rev. Dr. W. L. Watkinson the Wesleyan, and Rev. C. Silvester Horne the Congregationalists. These men are leaders among the evangelical forces of Great Britain. Their names are well known in the United States where by book and voice they have spoken to us. That their participation in a conference promoted by so feeble a folk as are the Disciples in England testifies to their great interest in the Christian union theme and, no doubt, to the unflinching fervor of the secretary, Mr. Morgan, whose friendship with them extends all the way from the library to the golf course.

The effect of this sort of conference cannot be measured by statistics or indicated by resolutions passed. Its value lies in forcing the problem of unity into the foreground of the minds of those who participate in it either as speakers or as listeners. It is not enough for a community committed to the Christian union ideal to merely study the Bible; such a community must also study the people whom it proposes to unite. It must be on fraternal and easy relations with them, must know their ways of thinking and feeling, their doctrines and practices. No clannish people can be an effective Christian union instrument. The Disciples have much to learn in such conferences as these—and perhaps what they learn will make the Christian union movement seem easier and more practicable than it seems when we stand apart and hammer our scripture texts on the outside of the denominations.

On the other hand, it is always a wholesome revelation to a denominational preacher to discover that there is in existence a people who have purposefully set themselves the task of destroying denominationalism, that the one catholic church of Christ may be all and in all. The Disciples are not conceived by the average person as such a people. They are supposed to be just another sect, contending for their interpretation of the New Testament like all the sects are doing, and perfectly willing, of course, for Christian union, provided everybody will come to their way of thinking and practice. When such average person learns that the Disciples' purpose is quite opposite to this, that while as individuals each holds heartily to his understanding of the New Testament and is in duty bound to conform his practice thereto, nevertheless, the "primal thesis" of the Disciples is that fellowship and union is not conditioned upon our individual understanding of New Testament teaching but upon our common loyalty to Jesus Christ—such average person is surprised and piqued into further curiosity.

This Anglo-American conference on Christian union will do good, therefore, in setting right the minds of the leaders of the denominational churches as to just what the aim and method of the Disciples are. And henceforth they cannot help, whether or not in hearty coöperation with us, taking more active interest in working for an answer to our Lord's prayer.

But there were two practical and obvious results of this conference upon which a word must now be said, though only a word, as no doubt there will be occasion later on to say many things. After the conference had adjourned a supplemental conference was held in the West London Tabernacle at which the sentiment of the main gathering was crystallized in the formation of a "Christian Union League" to be extended throughout all churches and to include both individuals and congregations which had caught the vision of a united church and desired to begin now the practice of union. This singularly felicitous conception carried our minds back to the original purposes of the Campbells, whose desire was

strongly set against the formation of a separate religious community, but who wished rather to work within the existing order of things for the promotion of unity. This British League has in it the possibility of reviving that original conception of the mission of the Disciples of Christ, and if the idea shall spread to America it will be ample reward for funds expended during thirty years of not always hopeful effort in establishing the cause in Great Britain.

The other manifest benefit of the conference was the meeting of thirty-five representatives of our older British brethren with about forty-five representatives of the Christian Association, the so-called progressive group, to discuss the possibility of coöperation or union between the two bodies. As may not be known to some of our readers, these two bodies have been separated by a wide gulf for many years. Both derive their original impulse from the Campbells and their co-workers, but have not been living in either the spirit or the form of unity. In a further article we shall speak at greater length of the meeting in which it was undertaken to remove from our plea this scandal, for such it is felt by both groups to be.—Charles Clayton Morrison.

## Christian Vision

The Christian is a seer or he is nothing. He sees what ought to be. He is never satisfied with things as they are because he sees where improvement is possible. He creates in the hearts of others dissatisfaction with evil conditions. No community can continue in ignorance of its wickedness if it has one Christian in it.

"Not that I have already obtained, or am already made perfect; but I press on" is the expression of the Christian attitude toward life. When a man ceases to grow he ceases to be a disciple of Jesus. Growth ceases when vision becomes dim. As long as we have before us an ideal we are willing to endure the painful toil that makes growth possible. When the ideal no longer fills the mind, we choose the present comfort and let the future take care of itself.

The Christian congregation is the eye of its community. It sees what opportunities are before the young people and it enables them to know themselves and their circumstances. A company of persons engaged in debates about what has been and with no appreciation of the connection between the past and the present is not a Christian congregation. The meeting on the Lord's day that inspires no one to more noble endeavor can hardly claim the presence of the Lord. A pessimistic tirade in connection with the communion service misrepresents the teaching of Jesus. The house of God is not the place to apologize for sin, but its preaching must never leave the impression that God is dethroned and that sin is triumphant. The minister may have to present a dark picture but if he cannot make his congregation feel that the grace of God is sufficient for every human need, the less he says about evil conditions the better he will serve God.

There is need in the church of today for men of vision to lead in the movement for Christian union. A prominent theological teacher has said recently that denominational pride is keeping churches apart where all other reasons for separation have been removed. There is truth in this statement. Men have reason to honor the organization of which their fathers were members and from which they learned how to worship God. The tendency is for every man to attribute too much importance to his own denomination. He cannot believe that anybody outside of it really understands certain aspects of truth. Men of vision will recognize the services of all the denominations to the truth. They will not belittle any company of earnest believers. But they will find something big enough to include all disciples of Christ. They will show us how to avoid the waste of a divided church. They will teach us what is worth while and what is unimportant.

The church is beginning to see the place of education in the Christian life. The notion that faith in God can be kept alive by a revival once a year is less prevalent than it used to be. We are considering the fact that a confession of faith that is not based upon a thoughtful consideration of the facts of Christianity is not the good confession. We have discovered, too, that the learner is active and that therefore the instruction of the sermon is not sufficient. We learn best in classes where every statement is liable to be challenged and where every member is free to express his opinion. The democracy of learning is becoming known. It honors the vision of every man. The truth the child grasps is respected. The best teacher is he who can walk along with his pupils and rejoice with them in their attainments. Who will tell us how to realize more adequately the democracy of Christian education?

Midweek Service, August 3. Matt. 5:27-29; 6:22; 1 John 2:16, 17.



## Social Survey

ALVA W. TAYLOR

It was the privilege of the editor of this page to attend the great World's Missionary Conference at Edinburgh as a delegate. He had the same privilege at its predecessor in New York ten years ago. That was one of his earliest experiences in affairs of the kind, and he thought the more youthful enthusiasm over the great meeting could scarcely be realized after a decade so filled with observation of great occasions. But so significant was this conference, so representative of the most momentous forces of our time, so ecumenical in its capacity as a Christian and universal parliament and so suffused with it with the spirit of unity that it would indeed be a cynical attendant who was not enthused until he accounted it very near the climacteric experience of his life.

The conference was great in its personnel. Not all the great men there were men of daily paper reputation. Their greatness is of a more substantial kind. They are like the great prophets. Coming generations will erect their monuments. Those who administer our present day affairs get the most of our attention, but the most of our attention is caught by passing events and things superficial. Here was the stuff of which heroes were made.

Notable among the more popularly known personalities of the conference were Sir Andrew L. Frazer, who was for many years Governor General of Bengal, and there administered the civil affairs of eighty millions of people. Good imperialist that he is, he has been bearing testimony for many years that Christianity is doing more for India than England is able to do. Lord Reay, who presided over two sessions, bore a like testimony out of a like experience. Lord Balfour of Burleigh, a man whose eminence is not dependent upon his birth to aristocratic distinction was what we would call honorary president of the conference, and made a statesmanlike address. John Mott was the real presiding officer, and the genius of the conference. He is one of the most masterly executives of the time, and the success of the conference was due more to his organizing ability than to that of any other single person. Robert E. Speer was called upon oftener, perhaps, than any other missionary expert of the conference. Speer is consummate in his presentation of the larger issues of the world-wide missionary problem. Some one has suggested that New York make him U. S. Senator. He has a bigger job. The most popular man in the gathering was William J. Bryan. It was not known surely that he could attend the conference until he returned from South America just before it convened. As a consequence, arrangements had to be made for his public address after the conference began. With almost no notice, audiences that overflowed into the streets, greeted him on four of the five days he was present. The daily papers were in rhapsodies over his personality and eloquence, and the conference people over his unsurpassed advocacy of Christian missions and practical Christianity. Pastor Boegned of the French Protestant Church, Henen Richter and Warneck, the notable German authoress, Dr. Chatterjee of India, a lifelong native Christian, and a long list of notable missionaries, too long to name, and a selection of any names from which would be almost unfair to the others, were present as well as nearly all the great missionary secretaries of the world and many native Christians of note. No address of the entire conference surpassed that of Prof. Azariah of India. His plea was for brotherly treatment of his people by the whites and especially by those known as Christians.

Each morning the report of one of the eight commissions would be made. Then followed an all day discussion by those who were best qualified to deal in an expert manner with the problems coming under that particular head. It was no simple task for President Mott to select the speakers from the large number who asked the privilege. Here were representatives from scores of religious bodies and many nations, not all of whom were willing to forget precedence, party consideration, or personal ambition when the matter of getting to make a talk before such a gathering was under consideration. Few men could have discharged their office with such skill as did Mr. Mott. Rhetorical connoisseurs may have been disappointed. But these men were there for serious business and they were sober and grave in the considera-

tion of their problems. The careful listener and the man who came to the conference with a mind prepared by consideration of the problems of the world-wide missionary enterprise, found more in many of those seven-minute discussions than in a long and fervent address to a popular audience. No national parliament listens to more statesmanlike utterance than those there made by men like Bishops Brent and Bashford, J. Campbell Gibson, Arthur H. Smith, Dr. Chatterjee, Robert E. Speer, Prof. Ritcher, Eugene Stock, Seth Low, Wardlaw Thompson, Robert Horton and many others. Popular addresses were given in three different halls each evening, to great audiences, and there the masters of the platform appeared. It must be mentioned that Rev. Gordon Lang, the liberal young Archbishop of York, made one of the really great addresses at these meetings. His ringing and convincing declarations in favor of Christian democracy and unity were inspiring. One felt he ought to be one of the prophets of a new era to the Anglican church and some day help unburden his ecclesiastical office of politics, sectarianism, and the medieval toggery he is compelled to wear as a sign and symbol that ecclesiasticism is a relic of ages gone.

The soul of the conference was in its spirit of unity. When the things on which we do agree are assembled there is but a fringe left of things upon which we disagree and even that is found inconsequential. We have varieties of opinion like the leaves of the oak have varieties of size and markings, but we are all so alike that all the world recognizes us as alike. The conference had one text. It was not officially promulgated, but the spirit put it on the lips of every speaker, and that was the Lord's prayer that we may be one, that the world may believe. Our hearts rejoiced as day after day went by and we heard men of all denominations crying this shibboleth of unity and not one apology for sectarianism. Many were unsparing in their denunciation of our divisions as a sin and the narrations of actual unions accomplished on the mission field gave us vision of that new day when we shall all be one even as "He and the Father are one." Thus things arose in an ascending climax to the day when the commission on unity was to report. There were great expectations for this day and the feeling was tense and joyful. The report of the commission had been placed in the hands of the delegates and, the data being furnished by missionaries, was wise and practical in its recommendations regarding methods, but unequivocal in its spirit for unity. Perhaps it heightened the harmony, as in a great symphony, to have the melody broken by occasional discords, but we could have wished it had been confined to matters of policy only. But it could not be. Let it be noted that no missionary voice joined in the unity discord. It must be left to the theological dogmatist and ecclesiastical politician. It was voiced in tones that seemed almost hesitating when a man who has been the chief ecclesiastical politician of his denomination for a generation brought it forth in the thread-bare analogy of the army with its divisions of artillery, cavalry and infantry. But scarce had his last word been uttered when one of the greatest missionaries in China and a representative of the same denomination was on his feet with the dramatic declaration that he could think of no figure of speech that could justify our divisions; that the church of Christ was the "body of Christ," and that to disjoint it was to give His body pain and injure its usefulness. Chinese and Japanese delegates plead that our traditions had no merit for them, but that our essential Christianity was their only hope and in this plea every man from the front most heartily and feelingly joined.

The day is about done when there will be any competition on the field. The men who go out as doughty denominationalists soon lose their fervor for a sect in the overpowering sense that possesses them in the face of the task. They see the need of a gospel untrammelled by the opinions of men and traditions of ages gone and see, too, that the universal spirit of Christ's brotherhood forbids all that divides and demands all that makes for coöperation. The tendency is for no mission, to intrench upon the territory another has already occupied. Educational institutions also are uniting. The significance of this can hardly be over-estimated. The future leaders of the native churches are to be prepared for their work in an atmosphere of unity and coöperation. A common literature is being produced and more and more letters are being granted freely from church to church without reference to denominational affiliations. Interdenominational conferences are being held and geography determines the coöperation more and sectarianism less. The conference leaves behind it a continuation committee which is to appoint a great missionary tribunal like unto the dreams men have of a permanent international tribunal at the Hague, and which will be the forerunner of that day of the Lord when the Church of Christ is one church and the nations of the world are those of our Lord and His Christ.

## Anglo-American Conference on Christian Union

### Report of Meeting—The Men Who Represented the Disciples.

BY LESLIE W. MORGAN.

We are too near to recent events to set them down in the light of history or perhaps to see them in their true perspective as projected on the foreground of the future, but if vision and aspiration count for anything, the events of the last few days have a significance beyond the ordinary. There has been held for the first time in the city of London a conference on Christian union. They have been held elsewhere but not in the world's metropolis so far as the present writer's knowledge goes. This conference may prove as significant as the famous Grindelwald gathering of a score of years ago when the free church council idea first took root in England.

#### Two Fraternal Hands.

The conference now under review may be divided into three sections, which may appear to be diverse in their purposes, but which in reality emphasize a common principle, as will appear as the report proceeds. The period covered was four days, the first two days being devoted to the Anglo-American conference proper when our own men appeared on a common platform with representative men from the various free churches and from the established church; the third day was devoted to a consideration of themes growing out of the preceding days which had for their purpose the discovery of our own relation and responsibility to the cause of Christian union; the fourth day was devoted to a meeting with the English churches of Christ to endeavor to find a way by which the forces pleading for a return to N. T. Christianity might be united. Thus during the conference the fraternal hand was reached out in what might seem to be two opposite directions, and some fear was expressed that each hand

And while the attendances were not large the subject of Christian union was brought before thousands of people through the 1,700 large posters that were displayed throughout London, the advertisements in twelve of the leading religious weeklies, the seven or eight hundred invitations that went out to ministers and others, the announcements made in many churches, and last but not least, by means of the sandwich boards that were car-



Leslie W. Morgan.

ried for two days in the city by six girls belonging to an organization known as the "Busy Bees." The total of sixty pounds spent was not thrown away and inquiries are still coming in as to the meaning of the gathering. There are some thousands of people who cannot again say, unless they have short memories, that they have never heard of the Disciples of Christ. In each invitation that went out a small tract was enclosed setting forth our principles, also a hand-bill on Christian union, and another giving our record of growth during 100 years. There was sufficient reason for this in the natural demand to know who we are on the part of those who were asked to give us support.

#### Notable Speakers.

We could not have asked for four better men than those who responded to our invitation to share our platform with our American brethren. And what is true of the speakers is true also of the chairmen, all members of parliament except one, our own Mr. Durban who took the chair one evening. Seven different denominations were represented. A high level was struck in the opening address by T. E. Ruth of Liverpool who had been assigned the subject of "Christian Union Demanded by the World's Need." An American remarked, "He is a coming man," an Englishman replied, "He has already arrived." Mr. Ruth may be said to have arrived a few years ago, when he appeared for the first time on the National Free Church Council platform. The address appears elsewhere in this issue and need not therefore be further commented upon. It has already been suggested that arrangements should be made for Mr. Ruth to make a tour of the United States in the cause of Christian Union. Our own A. McLean followed Mr. Ruth in a carefully prepared paper on "Christian Union Demanded by the Essence of Christianity," and it would be a fair inference to conclude from the array of facts drawn from the Scriptures of both the Old and the New Testament that the time will come when Christianity must

be a unit or nothing! The chair was taken by G. Hay Morgan, M. P., once a Baptist minister of prominence but now in the legal profession. Mr. Morgan said he was a Baptist but he was first of all a Christian, and if this was the right order in relation to the best denomination, what was to be said of the worst?

The second session was devoted to the subject of "Bases for Christian Union." And addresses were delivered by Prebendary Webb-Peploe of the Established Church, and by Dr. Errett Gates of Chicago. An admirable principle (as viewed by the committee of arrangement) of the conference was illustrated by this situation. Mr. Webb-Peploe is a conservative in matters religious, whereas Dr. Gates is well known to Christian Century readers. Notwithstanding this, each was free to speak his mind, and he spoke it. And what is even more significant, it is not probable that what either said would be accepted by the majority of his own denomination. It is one of the outstanding contradictions of our outgrown denominational system that a larger liberty is conceded to men inside a particular denomination than is accorded to men of another denomination. Perhaps some day the principle will be recognized that what is tolerated within the ranks of a single denomination need not be looked upon with disfavor to the extent of exclusion, when it appears elsewhere. He who is in and is not put out gives warrant for the reception of his brother who is out and wants to come in. Referring to the addresses themselves, what was omitted by Mr. Webb-Peploe was as significant as what he said. There was no claim of a rightful authority on



Charles Clayton Morrison, Editor The Christian Century.

might be paralyzed, by the direction in which the other was extended. The fear has proved groundless. The situation but gave opportunity, and will still give it, to emphasize a fundamental principle for which we stand,—liberty and unity, not coercion and uniformity.

#### Advertising Methods.

The first two days' sessions were widely advertised, and even our American friends confessed that they had learned something in the art of advertising a religious gathering.



Dr. J. H. Garrison, Editor The Christian Evangelist.

the part of the church and no reference to the historic episcopate. His presence on the Keswick platform for thirty-five years has, doubtless, somewhat reduced the importance of these things in the eyes of this man of God with a passion for holiness and consecration. It was in Mr. Webb-Peploe's reference to biblical criticism and its influence of our common Christianity that indicated a somewhat different point of view from what is usual with the other speakers. Each agreed however that the union that is effected must



be a union in Christ, only differing somewhat in their interpretation of what this would involve.

Mr. Gates first treated the subject from the historical point of view, concluding this section of his address with a clear statement of the principles enunciated by Thomas and Alexander Campbell as bases for the reunion of Christendom, and then proceeded to give his own ideas of the union that is to be, or ought to be.

#### Things Already Accomplished.

The third session was expected to sound a hopeful note concerning the things already done, and it did. The chair was taken by J. Allen Baker, Esq., M. P., a member of the Society of Friends, and a leader in his own denomination and also in the campaign for the peace of the world. His words from the chair were appropriately devoted to what has been done toward the promotion of unity among nations. After all many of our denominations have arisen because of national traits and have then been transplanted to other soil, often without point of sense. The comity of nations will do more than interpret the significance of certain denominational principles, it will tend to the finding of the common denominator in them all. The speakers at this session were Dr. W. L. Watkinson, so well known on both sides of the Atlantic as a virile writer and preacher of the Wesleyan Methodist body, and C. C. Morrison of the Christian Century. They both did themselves and their themes credit. Dr. Watkinson gave a tender and yet forceful presentation of the subject which showed his full sympathy for not only what has already

in connection with the matter of Christian union. Rev. C. Silvester Horne, M. P., who spoke on "The Difficulties and Their Re-



Dr. Errett Gates, Associate Professor of Church History, University of Chicago.

moval," undertook what he considered almost a hopeless task, viz., to make the American section of his audience understand the difficulties in this country of which nothing is known in the United States. Speaking on the general subject, Mr. Horne said the first part of the subject that had been assigned him was an easy one, but the latter part made it sufficiently difficult to test the valor of the bravest. The speaker carried the audience with him, as he always does, till the last word was spoken and he had to hurry away to his duties at the "House." Mr. Horne is thinking of a trip to America next year, and those churches and other organizations that can secure a visit from him will be fortunate. His character and disposition are as genial as the smile with which he was evidently born. Dr. Charles Leach, M. P., was the chairman and in his opening remarks referred to what he had to do in the early days of the "pleasant Sunday afternoon" movement in promoting its interests, "by accident" as he modestly put it.

The closing address of this series was given by Dr. J. H. Garrison of the Christian Evangelist, on "The Consummation." It was a commingling of review and vision that proved most acceptable to a gathering of Disciples and others, all of whom had at heart the great cause of Christian union. This address set forth perhaps in the most sympathetic way the position of the Disciples of Christ or any of the series and served an admirable purpose in giving point to the gathering which had been arranged by them.

The account of the session when the theme of "The Furtherance of the Cause in all the World" was considered in a symposium and the one when council was held with those who stand with us in principle but not in action, must be postponed to another issue. This further statement will include an important decision in regard to promoting the organization of a league for the furtherance of Christian union that ought to have a world-wide significance.

"Wrangcliff," Priory Road, Hornsey, London, England.

## Associate Membership

("a rejoinder").

The comments of my good friend, Austin Hunter, on the plan of "membership in the congregation" move me to a brief reply. First, he says it is too formal and points out that "each flourishing church has several regular attendants and regular contributors and people who give their influence to the strengthening of the church who are not members." But the question is, are these people counted as Christian people? Does their relation fulfil the requirements of Christian union? "Membership in the congregation" is a recognition of the Christian character of these people. Second, our friend says the plan is too informal and states that these persons may not have "made any profession of Christian faith." As a matter of fact, however, their identifying themselves with the life and work of the church is itself a confession of Christian faith. Belonging to the fellowship, contributing one's money and devoting one's time and influence to the advancement of Christianity are about as real and effective confessions of faith as could be required. I do not find in my New Testament that "Jesus himself said that certain ones who refused obedience to an external rite had 'rejected the counsel of God.'" Certainly Luke 7:30 does not ascribe that statement to Jesus. All of our members of the congregation are believers in Jesus Christ,—are Christians. Third, it is quite a matter of one's standpoint whether thirty such members are "many" or "few." The more important fact is that they afford an actual demonstration that the plan has worked and has enabled us to accomplish Christian union in what we believe to be a Christian and scriptural manner. I do not know of a single Disciple who has been kept out of the Hyde Park Church by this practice. If there be any such, they are doubtless able to speak for themselves. As to growth in membership, missionary enthusiasm and good works generally, the Hyde Park Church has not lagged behind many of our Chicago churches. Certainly in the practice of Christian union, which is the purpose for which this plan of membership was adopted, the results have been most encouraging. The letters received expressing commendation of this serious and earnest effort to really practice as well as to preach union, are evidence that interest in this question is increasing.

E. S. Ames.

5722 Kimbark Ave., Chicago.

## A Game for the Little Folks

The game is called "Defiance."

The company of little folks represent a mother and children.

"Mother, can I pick a rose?"

"Yes, my dearest daughter, if you don't tear your clothes. But remember, tomorrow is your sister's wedding day."

The children now retire to a safe distance, and sing:

"I picked a rose."

"I tore my clothes!"

"Come home!"

"I don't hear you."

"I'll send your father after you."

"I don't hear you."

"I'll send your brother after you."

"I don't hear you."

"I'll send the dog after you."

"I don't hear you."

"I'll send myself after you."

"Send 'em along!"

A chase then ensues, and the child caught must take the mother's place. For an outdoor romping game this has been very popular.—Ex.



A. McLean, President F. C. M. S.

been done but an ardent longing for the things that are yet to be. At the same time the good doctor was careful to say in the opening of his address that anything in the way of an ecclesiasticism was to be avoided, and that he feared also that there was some truth in the statement that unity is like silence, "If you speak it is broken." The present speaker did not break it, but cemented it.

The address by Mr. Morrison revealed a statesman and a seer. For an all-round view of the subject and the plane to which the whole theme was lifted was not exceeded in the conference. It was a masterly address; frank in its criticism and fruitful in its suggestions. It would be folly to attempt to review it here, but it will be published both in England and America.

It remained for the last session to hear any special reference to the different problems that England and America have to face

# Union Demanded by the World's Need

## A Catholic Tempered Confession of the Failure of Denominationalism.

BY REV. T. E. RUTH.

EDITOR'S NOTE.—On another page appears a report of an extraordinary meeting held in London, July 4 and 5, a Anglo-American Conference on Christian union, promoted by the Disciples of Christ. We take peculiar satisfaction in giving our readers an extra good taste of the rich feast spread for that gathering. The following article by the minister of the Princes Gate Baptist Chapel, Liverpool, was the first address in a series of eight notable, and, we believe, historic utterances. Mr. Ruth is one of the younger Baptist preachers of England, rapidly rising into a place of leadership among the non-conformist churches. He has enthusiastically committed himself to the movement for Christian union. In speaking, his face and person glow with the magnetism which no reader of his address will fail to discern, even in the cold type. He is a winsome orator. No sooner had he gotten fairly into his speech than every listener knew the conference was to be a great occasion. It would be, we believe, a signal event for Disciples and Baptists in this country to arrange for Mr. Ruth to make a speaking tour among our more open-minded churches in the interest of the unity which is steadily establishing itself between the two bodies. It is our hope to be able to present next week the address of our absent editor, delivered at the same conference.

By courtesy of your committee, I have to speak on "Christian Union Demanded by the World's Need" a subject as comprehensive as it is vital. "Christian Union" and the "World's Need" were united in the bonds of holy matrimony in the very inception of Christianity, and their divorce has been disastrous in the weakening of faith and in the slowness of world conquest. Concentration on the world's evangelism unites the churches and when the churches are one the world will believe. That is the moral of the epoch making missionary conference at Edinburgh. Christianity stands for a united character—a physical, mental, moral, spiritual, unity; for a United Church—a local, national, catholic unity; for a united world—a Christianized civilization, a universal brotherhood and earth-and-heaven, temporal-and-eternity!

### Organic Union, Not Mystical Union.

The terms of my subject, determined for me, are as severely logical as they are cosmic and Christian—"Christian Union Demanded by the World's Need." It is organic union that is meant rather than mystical unity. It is the denominational dynamic without the denominational limitation. Fraternal fellowship may be an interdenominational necessity, federation of denominational forces an imperative need, but Christ's prayer will not be answered and the world's needs will not be adequately met apart from organic union. I do not know, no dictionary can elucidate and no man I have met can explain what is inorganic union. Fellowship itself must be organized. Federation cannot be an inorganic thing. Inorganic union is not only a contradiction in terms but an impossibility even in our illogical life. The world has many needs and the churches have many resources; and the conception of union in the mind of Christ when he prayed for his disciples and for the world "that they all may be one—that the world may believe" and in the expositions of the apostles implies diversities of gifts and diversities of operation, but Christ's body was never meant to be inorganic. It is organic union that is demanded by the world's need.

### Denominational Necessity Now Outgrown.

Denominational Christianity fails to meet the needs of the world because the church and the world have outgrown denominational necessity just as the body has outgrown certain of the animal necessities in the process of evolution. The consummation and climax of Christian evolution will be wanting, the Kingdom of God will be delayed and the travail of Christ's soul prolonged until the churches cease to be competitive and become simply Christian. I am not denying that denominations have been necessary; they have emphasized certain aspects of truth apt to be overlooked, and the truths for which they

pleaded will abide, but it is the divine mission of denominations to labor for their own extinction. The denomination that is divinely successful will cease to be; for the truths to which it witnessed will have won universal recognition. And I pray that the Baptist denomination to which I belong may be divinely successful.

*Christian union is demanded by denominational needs* for the diversities between branches of the same denomination are sometimes so acute that local pulpits are rival platforms and the only hope of full-orbed vision is in the larger unity. I am a Baptist and regard infant baptism as a prolific source of evil, but I have come to believe that it is not a hundredth part the evil that disunion is, either in its effect upon Christian character or upon the church in its world service. I would do little to make a man a Baptist, but I would do a great deal to make him a Christian and I should know that, immediately, whatever the denominationalists would do with him, he would become a member of the invisible Church of Christ and that he would give his personal experience some public expression. And the whole world is waiting for denominational aggression to make way for the consuming passion of personal and universal evangelism. The world is waiting for a church that is simply Christian.

### A Hymn with an Untruth in It.

Denominationalism is being weighed in the balances and found wanting. As I shall show you presently the world is making up its mind to be Christian without it. There are times when we sing, as with the noise of brazen trumpets,

"We are not divided, all one body we—  
One in hope and doctrine, one in charity."

But we know what a big lie it is, what a travesty of the real situation, what an affront against high heaven! We do not deceive ourselves and the world holds us in derision.

There is a great deal that is discreditable and very little that is divine about our divisions, and when we attempt to meet the world's needs we begin to realize the utter iniquity of charging God with our party prejudices. But the marvelous development of foreign missions will not allow us to see in the decline of denominationalism any argument for despair. World evangelism, partial as it is, proclaims with prophetic authority that the church of the future will be established not by law, nor by creed. Christianity cannot be politically planned. Eternal issues do not depend on any impossible intellectual agreement. Law has failed to win the world. So has creed. Hierarchies and orthodoxies are time-born, colored by circumstances, shaped

by contingency, reflecting a thousand irrelevancies. We are returning to what Matthew Arnold called "the sweet reasonableness of Jesus," to the catholic church, established by love, the simple comprehensive Church of Christ—not necessarily to the church that bears that name, but to the church that makes much less of the label and much more of the life—that knows no limits save those of spiritual affinity and sympathy and no creedal and ceremonial tests but the faith that is fidelity, moral temper, spiritual affection, the filial spirit and the spirit of service.

### The Best Denomination in the World.

*Christian Union is demanded by the world of Christian character.* Character-creating forces are not denominational. Sainthood is not sectarian. I belong to what I believe to be the best denomination in the world, but Baptists have no monopoly of the best. Indeed the best thing about the denomination is the catholicity and world-consciousness into which it is merging. That is its man making power. If I were to be shut up within Baptist barriers, having fellowship only with Baptist brethren, knowing only Baptist attitudes, I should be a bigot and no man. Life here would be a limited and a loveless thing. There would be no chance for character completion. And a Baptist heaven would be no heaven to me. And if this is to be said about the best denomination what is to be said about the worst? The fact is that even in denominational life the essential things are undenominational. Baptists have no monopoly of loyalty, Congregationalists of liberty, Methodists of passion, Anglicans of reverence, or Romans of devotion. These are the elements of character, and in every man's nature there is an eclectic insistence on Christian Union.

### Sainthood not Sectarian.

The saints of all the sects have their unsectarian ministry. Spurgeon was infinitely bigger than Baptist, Dale was not merely a Congregational theologian, John Wesley merely a Wesleyan, Robertson of Brighton an exclusively Anglican and Thomas a Kempis only a Romanist. And as with virtue so with Truth; and Truth in all its domains. The stars are not sectarian. Neither are flowers. Gravitation, electricity, light, radium—these are undenominational. And as with science, so with history, art and literature. Simply in the interests of character, of full orbed faith and rounded life, it is time that the churches were at least as wise as the British Association. Our divisions, our artificial barriers, our sectarian shibboleths are all condemned by the very gospel we preach,—the common Fatherhood of God, the common Brotherhood of Man, the common consciousness of sin.



the common Saviorhood of Christ, the common privilege of prayer and the common sanctity of life. Moreover, they are condemned as unscientific by the very constitution of scientific societies, and unbusinesslike by every successful commercial concern. Christian Union is demanded by the world of personal character. From the needs of the individual we pass to the needs of the community and I say that

#### Christian Union in Country Places.

*Christian Union is demanded by the world of rural religion.* I think of my native village nestling in a lovely Devon valley with its Anglican church large enough to accommodate all the villagers, and of its two rival Methodist chapels, either of which is large enough for all the nonconformist worshippers of the neighborhood; and this is Paradise compared with some other little villages where Congregationalists, Baptists and various Methodists aid in effectively advertising the unbusinesslike methods of the modern church in building the Kingdom of God. I have a letter from a minister in a small country town where there are only nine hundred nonconformists with seven sanctuaries and four nonconformist ministers. And these instances could be multiplied indefinitely. Christian Union is demanded by the hamlets, villages and small towns of our land. If Christ's prayer were answered the village would believe. The same thing applies to larger towns and cities with even greater force.

*Christian Union is demanded by the world of civic religion* where denominationalism is obviously on the wane and the sin of schism has well-nigh slain the effective ministry of the church. The notorious report of the Liverpool Free Church Commission of inquiry into the religious condition of the city, in its exposure of sectarian aggression, of waste of redemptive forces through lack of responsible cohesion, of useless but exceedingly expensive machinery and ministry—is unwittingly the most unanswerable demand for Christian Union with which I am acquainted from the standpoint of the clamant needs of a great city. And Liverpool conditions are not unique.

#### Absurdity of Division in City.

I arrive at Southampton from South Africa—where the failure of denominationalism is exhibited on a vast scale—and I stand in the High Street, at the corner of Ogle Road. On the other side of the street is a large Congregational church. I stand outside the Church of Christ. Almost next door is the Philharmonic Hall, where a company of Baptists are worshipping on Sundays and I am within full view of Portland Baptist chapel. I ask an intelligent man in the street in what way the Baptists in the Philharmonic Hall differ from the Baptists in Portland Chapel and, he tells me there is no difference. I ask if both congregations could worship in one building and he replies, "yes." I ask in what way these Baptists differ from the Church of Christ. He replies that so far as he can understand there is no difference. I ask if the three congregations could worship in one building and he replies, "Certainly." I ask what it is that distinguishes these churches from the other churches in the community and he replies, "Only the question of baptism." I ask if these three churches are in any other respect like unto the Congregational church over the way and he replies, "Precisely alike in government and doctrine, in everything save baptism so far as I can understand." I ask if there would be room in that great building for the four congregations and he replies, "Quite." I ask him why they do not unite and leave the method of baptism to the individual conscience and he replies, "Cussedness." And without agreeing or disagreeing with his diagnosis, I re-

flect on the waste of homiletic genius and of more costly material, on the Savior's prayer for Christian Union and the needs of the town and the world. And I turn to Dr. Horton's little book on "The Reunion of English"—"Of the four Episcopal churches and the Christendom" and read of Hampstead proper four Nonconformist churches were in cordial coöperation those eight congregations of Christian people could thoroughly deal with the religious needs of the district. They could make sure that every house was periodically visited and every soul personally confronted with the claims of Christ . . . and the lamentable reproach might be rolled away that many persons live for years in the district and find no one who cares for their souls." And "not only would the aggressive work within the district become practicable but forces would be liberated which might cope with the social evils of London and with the vast problem of missions to the heathen." So Christian Union is demanded by the conditions of city life. And the village and city provide parables of the national need. If our country is to be saved, if righteousness is to reign, if truth is to triumph, if love is to lighten all life, the churches must unite. Patriotism insists on it, and common Christianity demands it.

#### Edinburgh Conference Lessons.

*Christian Union is demanded by the world's need.* And the Edinburgh Conference has emphasized in striking fashion the needs of the whole world anticipated by our Savior's prayer "That they may all be one . . . that the world may believe," and has, moreover, demonstrated the possibility and practicability of Christian Union. And after all, the churches exist for world evangelization and conquest. That is the great commission. That is the primary duty. If you ask what it is that God most wants, and what it is the world most needs, and find the answer in Christ's revelation of God's eternal longing for the sons of men, and in his revelation of man's power of spiritual relationship, God's eternal passion and man's eternal need, and realize that the churches are called to carry on the great business of universal redemption, it is obvious that nothing matters quite so much as the most effective use of all our resources in response to the great commission. And when we are told as we have been recently by missionary experts, by men on the field, as the result of statesmanlike enquiry and patient shifting of evidence given by all missionary societies, that without the addition of a single missionary, the coöperation of Christian forces would more than double our effectiveness, we need ask for no more sweeping condemnation of denominational divisions and no more complete recognition of the worker for Church Union as a world evangelist. Oh, these divisions! What can Christ think of them all in the light of God's eternal sacrifice and the world's heart-breaking needs? Do they not add age-long agony to his continued intercession "That, they all may be one . . . that the world may believe?" The task Christ imposes upon all his disciples is so gigantic and so urgent that all waste of power is wicked. There are a thousand million people waiting to be evangelized and Christianized—a thousand million!—waiting with open minds and plastic natures in this day of unparalleled opportunity for the character-creating word of grace, and if we unmindful of the universal, redemptive passion of our Lord, obsessed by denominational pride—if we fail Christ and the world in this day, the opportunity will pass, the plastic nature of the waking world will be set by other forces and Christ will be robbed of his glory and the people of their natural Lord.

#### World Does Not Want Desominations.

Besides, it is proven up to the hilt that the world neither needs nor wants our de-

nominal divisions. Christendom has outgrown them, and the non-Christian world happily cannot understand them. The world needs the essential things that all denominations have in common, and only the essential, and not the distinctively denominational things can satisfy the world's essential needs. English and American divisions may have some historic value but our common Christianity has a longer and a richer history and a universal and eternal value, and in various parts of the mission field, enlightened Christian natives are conspiring to answer our Savior's prayer. By the great mercy of God many of our desominational names cannot be translated into some languages, and denominational ideas are being obliterated in spite of us. Rev. E. W. Burt—an English Baptist missionary—says "The best and most intelligent Chinese leaders are ahead of the average missionary in desiring one Church of Christ in China." Dr. J. C. Garrett, an American Presbyterian, says "If the missionaries fail to come up to the mark, I believe the Chinese will speak out for Unions with no uncertain sound" and Bishop Roota declares "If the missionaries cannot supply this demand for leadership in the practical development of Christian unity among the Chinese Christians, that leadership will undoubtedly arise outside the ranks of the missionaries and perhaps even outside the ranks of the duly authorized ministers of the Christian church in China."

#### Missions Fettered by Denominationalism.

The fact is that in the mission field missionaries have not the free hand that is necessary to build up a purely Christian church. They are fettered by the denominational societies they represent. They are in bondage to Home Committees and Home Committees are too often swayed by sectarian rather than by catholic considerations. Christian abandon to the passion for the Kingdom of God would mean the withdrawal of denominational agents from certain centers. Comity would mean coöperation. Coöperation would mean liberation. Delimitation of territory would mean more land possessed, more men made, more triumphs for truth and more joy for God. Let it be understood that the propagation in foreign lands of denominational prejudices, which we are fast outgrowing here is something to be utterly condemned. Our missionary societies must not be allowed to do in the foreign field, what no society would dare to do in the home land. Missionaries must be free, free to unite, with less reference to home directors and more abandon to heaven's purposes revealed in the sacred scriptures and written in the Bible of the world's needs. Only the United Church can capture the world for Christ, fulfilling all that is good in other religions, banishing all that is bad, uniting the whole world in the radiant righteousness of the one eternal God.

The world needs essential Christianity. Essential Christianity unites. The essential thing is what Christ wants. Christ wants Christians to be one that the world may be won. Let no man, no church, no society attempt to divide Christ or put him to open shame. Let every Christian, every church, every society unite to save the world. "For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life." He is the propitiation for our sin but not for ours only, but for the sin of the whole world.

#### WHAT SHE DELIGHTS IN.

Mr. Blinks—(in art museum): I didn't know you were such an admirer of curios, Mrs. Blunderby.

Mrs. Blunderby: Oh, yes, indeed; I just delight in iniquities.—Boston Transcript.

# The Daily Altar

## An Aid to Private Devotion and Family Worship

SUNDAY, JULY 31.

**Theme for the Day.**—The Great Themes of the Faith.

**Scripture.**—In whom we have redemption through his blood, even the forgiveness of sins.—Eph. 1:7.

And Jesus came and spake unto them, saying, All authority in heaven and earth is given unto me. Go ye therefore and make disciples of all the nations.—Matt. 28:18, 19

Perhaps the Christian volume is the theme,—  
How guiltless blood for guilty man was shed;

How He, who bore in heaven the second name,

Had not on earth whereon to lay his head;  
How his first followers and servant sped;  
The precepts sage they wrote to many a land;  
How he, who lone on Patmos banished,  
Saw in the sun a mighty angel stand,  
And heard great Babylon's doom pronounced  
by heaven's command.

—Robert Burns ("The Cotter's Saturday Night").

**Prayer.**—Our Father, from whom we receive all the gifts of life, accept, we pray Thee, the gratitude of souls that have known the consolations of Thy grace and the promises of the fulness of life. We bring our lives to Thee today for fresh consecration to the high ends of the kingdom of God. We would enter upon the work and worship of this week with the sense of Thy companionship, and without fear or distrust. Grant us, we beseech Thee, the peace which comes only to those who have laid hold upon the great truths of our holy faith, and made them their own. And in the possession of these truths may our lives grow richer until the end of the days. For Jesus' sake. Amen.

MONDAY, AUGUST 1.

**Theme for the Day.**—Sweetheart and Wife.

**Scripture.**—And Jacob loved Rachel; and said, I will serve thee seven years for Rachel, thy younger daughter.—Gen. 29:18.

Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall become one flesh.—Gen. 2:24.

Live joyfully with the wife whom thou lovest, all the days of thy life.—Ecc. 9:9.

Behold her there,  
As I beheld her ere she knew my heart,  
My first, last love; the idol of my youth,  
The darling of my manhood, and, alas!  
Now the most blessed memory of mine age.

—Alfred Tennyson ("The Gardener's Daughter.")

**Prayer.**—Holy Father, Thou hast given us all that makes life sweet and inspiring. We thank Thee for life and health, and for the proper vocations to which we have been called. But with these other blessings we also rank the bestowal of those whose love has been our chief aid in the work of the years, and whose inspiration has made possible the best things we have been able to do. Make us in some degree worthy of these good companionships, and may we never forget that we owe to those who have trusted us enough to link their lives with ours in the holiest of ties. Bless our efforts to make life beautiful for their sakes, by the blessing of Jesus Christ our Lord. Amen.

TUESDAY, AUGUST 2.

**Theme for the Day.**—The Nation's Hope.

**Scripture.**—And I will make of thee a na-

tion greater and mightier.—Num. 14:12.

Blessed is the nation whose God is Jehovah.—Psa. 33:12.

Thou, too, sail on, O Ship of State!

Sail on, O Union, strong and great!

Humanity with all its fears,  
With all the hopes of future years,  
Is hanging breathless on thy fate!

Sail on, nor fear to breast the sea!

Our hearts, our hopes, are all with thee,

Our hearts, our hopes, our prayers, our tears,  
Our faith triumphant o'er our fears,

Are all with thee—are all with thee!

—Longfellow ("The Building of the Ship.")

**Prayer.**—God of our land, and keeper of our destinies, we adore Thee for the place in which Thou hast set us, for the institutions which we enjoy, and for the national ideals and hopes which are ours. We praise Thee for the high purposes that have filled the minds of the men who have wrought at the tasks of the state. Give us ever such leaders as those whose names we most cherish in our history. May the Bible be the rock on which the Republic rests, and the principles of the gospel the guiding stars of its course through future years. We ask in the divine name. Amen.

WEDNESDAY, AUGUST 3.

**Theme for the Day.**—The True Alms.

**Scripture.**—But the righteous sheweth mercy, and giveth.—Psa. 37:21.

Then Peter said, silver and gold have I none; but such as I have, give I unto thee.—Acts 3:6.

There is no true alms which the hand can hold;

He gives nothing but worthless gold

Who gives from a sense of duty;

But he who gives but a slender mite,

And gives to that which is out of sight,

That thread of the all-sustaining Beauty

Which runs through all and doth all unite,—

The hand cannot clasp the whole of his alms,

The heart outstretches its eager palms,

For a god goes with it and makes it store

To the soul that was starving in darkness

before.

—James Russell Lowell ("The Vision of Sir Launfal.")

**Prayer.**—Father of our souls, Thou God of mercy and of grace, our best blessings we acknowledge to be the fruits of our submission to Thee and the control of Thy most holy will. Out of the abundance of Thy nature Thou hast ever bestowed upon us the richest favors. Yet we know that what we most prize is not the gift, but the Giver. Beyond all that Thou dost bestow there is Thyself, whom most of all we need. May we also learn the secret of giving, so that our kindness to others may be no formal and calculated aims, but the real gift of personal interest and good will. We ask in the name of Thy great Gift to us. Amen.

THURSDAY, AUGUST 4.

**Theme for the Day.**—Morning, Noon and Evening.

**Scripture.**—Thou makest the outgoings of the morning and evening to rejoice.—Psa. 65:8.

Evening and morning and at noon will I pray.—Psa. 55:17.

The mountain that the morn doth kiss

Glad greets its shining neighbor;

Lord, heed the homage of our bliss,

The incense of our labor.

Sharp smites the sun like burning rain,  
And field and flower languish;  
Hear, Lord, the pleading of our pain,  
The passion of our anguish.

Now the long shadows eastward creep,  
The golden sun us setting;  
Take, Lord, the worship of our sleep,  
The praise of our forgetting.

—Richard Watson Gilder ("Morning, Noon and Evening.")

**Prayer.**—Gracious God, this day comes to us from Thee, with its mystery and its promise. We do not know what it may bring to us, but we know that in Thy companionship it can only mean good to us. May all of its hours be spent with Thee. We should like to grow into such intimacy with Thee that every act is worship, and all speech is prayer. May the morning, the noontime and the evening alike be spent in work and study and recreation which Thou canst approve, and may the night bring us peace. Amen.

FRIDAY, AUGUST 5.

**Theme for the Day.**—One Hour of Watching.

**Scripture.**—And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation.—Matt. 26:40, 41.

Could ye not watch with me one hour?

Deep pain was in Thy voice

That day. Jesus, have men still power

To grieve Thee, or rejoice?

Then is Thy joy this day fulfilled,

Christ of Gethsemane!

For everywhere hearts Thou hast stilled

Keep wakeful watch with Thee.

—Marianne Farningham ("Without Ceasing.")

**Prayer.**—Good Master, Thou hast set us to the task of watching with Thee all the hours of life. We need to be mindful of ourselves at each moment, and Thou too art in need of that constancy of affection and devotion which alone can complete the fine service of loyalty from day to day. May no lethargy come over our souls as we tarry for Thy coming. May no selfish interests obscure the sense of our duty. And may we feel that Thou art still the Saviour of souls as in the past, and that our friendship with Thee is never dimmed by any evil way. We ask in the holy name. Amen.

SATURDAY, AUGUST 6.

**Theme for the Day.**—The Unseen Master.

**Scripture.**—Whom having not seen, ye love: in whom, though now ye see him not, yet believing ye rejoice with joy unspeakable, and full of glory; receiving the end of your faith, even the salvation of your souls.—I. Peter 1:8, 9.

Strong Son of God, immortal Love,  
Whom we, that have not seen Thy face,  
By faith and faith alone embrace,  
Believing where we cannot prove.

—Tennyson's ("In Memoriam.")

**Prayer.**—O Lord, we praise Thee for the love wherewith Thou hast loved us, even while we were yet sinners. In tender compassion Thou hast come forth to meet us, even a very long way, and hast welcomed us back to the Father's house, where there is bread enough and to spare. Help us to abide in faith, as seeing Him who is invisible, and to set our affection upon things that are eternal. We bring this week to its close with the remembrance of Thy mercy to us, and we ask that in the time to come Thou wilt still walk with us to the journey's end. For Jesus' sake. Amen.



A  
SERIAL  
STORY

## Donald Graeme

Copyright, 1910, by J. C. Kilzer

By  
M. A.  
FULTON

## CHAPTER XII.

## A Friend's Privilege.

They sat in their cozy dressing-gowns, on low chairs, by the cheerful fire that Sarah, who dearly loved her young mistress, had lighted in Jeanie's bedroom, to keep out the frost, as she said. But perhaps she was aware, though she was only a maid-of-all-work, that there is nothing in the world more enjoyable to two young girl chums than an hour's chat by a warm fire in the bedroom, before they venture into the slippery cold always to be found between linen sheets on a frosty night.

They sat with their slippers feet against the low fender, their well brushed shining hair hanging over their shoulders. They both looked pensive. Jeanie thought that Elsie was sad because her pleasant visit was over and that she must return home to what appeared to be the most monotonous life of a young girl can lead—constant attendance on an invalid mother. Elsie, on the contrary, knew that Jeanie's sad face, well as she loved her, was not owing to her own near departure, but because her mind was full of Donald's trouble.

"I don't know how to tell you how happy I have been with you all, Jeanie."

"You know, Elsie, it has been a great joy to me to have you, and I am sure all our folk feel that you will, from this time, be looked upon as a household friend as well as mine."

"I have every reason to be a friend to all. I never was so kindly treated anywhere, away from home."

"I am only sorry Elsie that we were able to do so little to make your visit pleasant. We have been awfully dull lately. Indeed I think you ought to be glad to get away." Jeanie spoke wistfully.

The firelight danced fitfully all around them. It made queer shadows on the ceiling; it shot inquisitive glances towards the farthest corner of the room, where the snowy draped bed stood modestly waiting for its occupants. And it flung its fleeting radiance right into Jeanie's sad face as she spoke. Elsie caught the gleam of crystal on her friend's eyelashes. In a moment she was kneeling by her side.

"Jeanie, do you look on me as only a sunshine friend? Do you wish to shut me out of the dark places in your life? Is it not the privilege of a friend to share her friend's sorrow?"

The crystal drops rolled over and splashed on Elsie's hands. The ghost of a smile flitted over Jeanie's face.

"Donald has been telling you something, I see."

"Yes, Donald has been telling me something—He looks on me as a friend."

"What has he told you?"

"Everything."

"I wish I could be certain that I know what 'everything' is."

"I know what it is. Donald told me the truth."

"You seem to have great faith in him."

"I don't seem—I have great faith in him."

"What did he tell you, Elsie?"

"He told me about John McKetridge—the beast. About his debts—about your getting the money for him—about his escape from the gambling den."

"How could Donald tell you all this?—Was he not ashamed of himself?"

"Ashamed? Yes, and better still, deeply sorry for his foolishness. Believe me Jeanie,

we meet with young fellows every day, who are doing as Donald did, and they are neither ashamed nor sorry about it. Lots of them pass off as fine fellows."

"I know Elsie. Especially since the craze for bridge has taken hold of those who call themselves the nobility. Multitudes of men and women have ceased to be ashamed of gambling. But Donald was brought up in a home where God's word has been read twice daily. No matter what else might have to wait, father never neglected worship. Donald has no excuse."

"Except that he's only a man and liable to make mistakes."

"I am glad you are his friend too Elsie. You are staunch. Did Donald tell you anything more?"

"Yes, Donald told me all. Is it possible Jeanie that you ever feared that he was guilty of forgery?"

"Everything looked black against him?"

"Many a time other crimes have looked black against innocent men. Donald is too brave a man to stoop to lying."

"From the bottom of my heart Elsie, I thank you for your faith in him. For myself, I don't know what to think. At first I had no doubt but he was guilty. But since I have seen the forged cheque, I have some doubts in his favor. I have told father so but he remains obdurate. I believe he thought I was only trying to screen Donald."

"And you weren't pretending? You really thought the writing was not Donald's?"

"I thought the signature or endorsement rather, 'Richard Smith,' had some letters formed very like ones I had seen somewhere before. It is a gleam of hope for Donald, Elsie, that is all."

"Oh the truth will come out, it will come out," she said fervently.

"You make me feel hopeful Elsie."

"Why shouldn't I? I believe him innocent."

"There are others who have known him from childhood, not so ready to believe in him."

"I know Jeanie. I think he feels Mr. Sinclair's want of faith in him most of all."

"So do I. Even though I have doubted Donald myself, I hated the idea of him doubting him. I thought Mr. Sinclair was not like other men. Now I see he is just like the rest. He has kept away from us ever since this shadow fell on Donald."

"I think you wrong Mr. Sinclair, Jeanie." Elsie gazed into the fire as she spoke, a very knowing smile on her face.

"How so? He was with us nearly every day before this happened. Now he calls with father in the office. Have you not noticed at the choir practices too, he just calls and runs away? He used to stay till the very close and"—she paused, Elsie took up the sentence.

"And then usually walked home with the organist" a soft colour suffused Jeanie's cheeks, not all due to the firelight.

"Oh of course it's no matter," she said, airily. "It can make no difference now to Donald or any of us. But one hates to find one's idols having feet of clay."

"Not so fast my dear Jeanie. I have a different theory concerning Mr. Sinclair's various absences. Has it never occurred to you that his altered bearing might be in consequence of that thing which is so often in evidence in these parts nowadays. I mean Archie Monteith's motor car?" Jeanie was

most becomingly animated in an instant. At the same time it was quite correct of her to exclaim in astonishment—

"Nonsense Elsie, Mr. Sinclair never thought of such a thing!"

"Didn't he sly pussie? And I must say, though perhaps I shouldn't say it—that, if I had to weigh the two things by their owners, the manse would weigh heavier than the motor car." At this point they both thought it was time to go to bed. And Jeanie slept better that night than she had hoped she would.

"Archie Monteith had been growing every day, for months past, in favor with his uncle David. On that same night the two men sat late talking at first, after the young ladies retired, about business matters. When Sarah left the kitchen for the night and passed heavenwards to her garret room, Mr. Graeme invited his nephew down to the shining kitchen for a comfortable bit draw of the pipe. Mr. Graeme added a shovelful of coal to the fire. Then they drew in their chairs and set themselves down to whiffing in silence for awhile as is the manner of lovers of the weed. When Mr. Graeme's first pipe was empty he spoke—

"Archie, ye seem to be sae much ane o' us now, that I have been thinkin' lately I would like tae tell ye about a thing that's sair bother tae me—an' tae ilka ane o' us, I may add."

"I am very sorry uncle David if you have serious cause of annoyance. I am sure I do not need to tell you that anything I may be able to do or say to help you, will be only a pleasure to me."

"Ye'll no find much pleasure in what I'm gaun to tell. As for help I see nae chance o' that." He paused, gazing stolidly into the fire. Archie's heart beat uncomfortably loud but he managed to keep a steady voice.

"What troubles you uncle, is very likely to trouble me also. But I would rather know at once what is wrong."

"A forger has been at work in my office, Archie—what think ye o' that?" Archie went pale to the very lips, but his back was toward the light.

"Do I hear you aright, Uncle David? It seems impossible."

"Nae wonder yer shocked Archie, tae think o' such a stain on my honorable hoose."

"It is horrible—Have you any idea who may have done it?"

"My office is open only to my son Donald and to Jamie Douglas—the crime lies between them." Archie drew a deep sigh.

"Poor James—I am very sorry for him. I always thought him a straight fellow. Does he live fast, do you think uncle? so many young men go abetting nowadays."

"I would as soon think of accusing you of doing it Archie. Jamie nae mair forged the cheque than I did."

"What are you saying, Uncle David? If you clear James Douglas, what does it mean?"

"It means that I must suspect my own son o' being a villain." Archie jumped to his feet in uncontrollable distress.

"Are you mad sir, Donald never did this thing, never. It is inhuman of you, Uncle David, to lay the blame of this fraud on your own son, while you know that a paid servant has had equal opportunity of doing the deed as he had."

"Sit down Archie and look at things calmly. As for suspecting Jamie Douglas, it is out o' the question. He has been in my hoose, boy an' man fully twelve years. During a' that time he has behaved in a way that places him abov' suspicion."

(Continued next week.)

The proposed international exhibition at Bilbao, Spain, in 1912, is now practically a certainty. It is to cost \$1,280,000.



# AT THE CHURCH



## Sunday School Lesson

By Professor Willett

### Teachings in Perea\*

One of the most important and eventful periods in the ministry of our Lord was that which associates itself with the district of Perea on the east side of the Jordan. Jesus had completed his work in Galilee, and felt that the time had come for him to bend his steps toward Jerusalem for the great climax of his career. The long task of selecting and training the Twelve was over. The conversation at Caesarea Philippi had assured him that whatever might be the limitations of view among the disciples, they at least knew enough to be trusted with the good tidings of the kingdom wherever they might go.

Moreover, the hospitality of the authorities both in Judea and Galilee was deepening, and Jesus knew that soon there would be a crisis which could not fail to bring him into open conflict with them. Regarding the issue of that conflict he was not in the least deceived. He had foreseen from the first how it would all eventuate. He had only wished for time enough to fill the Twelve with his ideals, and then he was ready for whatever might come. Now the time was at hand that he must meet the great issue of his life. That event must take place in the Holy City, the scene of so many prophetic testimonies and martyrdoms in the past.

#### The Perea Ministry.

When Jesus turned his face from Galilee he sent out the disciples into the districts to the south and east to announce his coming, and to preach as much as they could in a sort of practice campaign. He did not confine this commission to the Twelve, but included all the more intimate of his friends in the company, to the number of some seventy. Then he followed them at no great interval of time, and thus made all possible use of the publicity which such a campaign would involve. He was already a familiar figure in the little land of Palestine. The last events of his public work must have greatly increased the popular knowledge of the Man of Nazareth.

Perhaps in the Third Gospel we have the most consecutive and adequate account of the transactions in Perea. The entire section of Luke from Chapter 11 to Chapter 18 seems to relate to this part of our Lord's career. It includes some of the most precious sections of his teaching. It is difficult to make out the precise order of events, to be sure. The evangelist show themselves largely indifferent to matters of time and place. We shall never be able to construct a chronology or geography of Jesus' life that will be quite satisfactory. We only need to note the general sequence of events, and be grateful that they are as fully stated as they are.

\*International Sunday School Lesson for August 7, 1910: "Jesus on the Way to Jerusalem."—Matt. 19:1, 2; 13-26. Golden Text, "Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of God."—Matt. 19:14. Memory Verses, 13-19.

#### Jesus and the Children.

In our present study two events are mentioned, the beautiful story of Christ and the children, and the interview with the young man who inquired about the means of obtaining eternal life. Between the two there falls the account of the controversy with the Jews over the matter of divorce, and Jesus' impressive affirmation of the inviolability of the marriage tie. This is not included in our lesson, but needs to be studied as an important illustration of Jesus' method of teaching, and of the content of his message. Moreover, the comparison of this passage in the First Gospel with its parallel in Mark shows that the latter, which was no doubt the earlier and more authentic account of the conversation, makes no exception to the universal and completely binding character of marriage. (cf. Mk. 10:1-12.)

The story of Jesus and the little children never loses its charm. Some of the women of the region brought their young children to the Master that he might bless them. The belief that the touch of a great or a holy man was effectual either in curing illness or in giving promise of long life and success was almost universal, and still prevails in many parts of the world. It was natural that these women of Perea should wish for their children the blessing of the man whose works had been so widely reported through the land.

#### The Women of Perea.

The disciples were not pleased by this act. They had the idea that the Master was quite too busy in his dealings with people of importance, the well-to-do and official sort, to give time to women who wanted such common-place and unnecessary services at his hands. So they did all they could to prevent the mothers and children from approaching. They were probably in no pleasant mood when the women tried to get to the Lord. But he was of another mind. With the social nature of a good friend of all, and with that love of children which is inherent in all right-minded people, he insisted that the mothers must not be turned away, but allowed to bring their little ones to him. Then as he saw them, and took them to his own arms, he said that these were just the kind of simple, trusting, obedient lives he wanted for the new society he was bringing into being.

#### The Rich Youth.

The incident of the rich young man who came to speak with Jesus still further illustrates the tendency of the First Gospel to tone down the difficult sayings of the earlier record. In the account in Mark (10:8) Jesus responds to the inquiry, Good Master, what shall I do to inherit eternal life? with the words, Why callest thou me good? One there is who is good, God. In the First Gospel this is changed to words which omit Jesus' frank limitation of goodness to God, and the application of the term is only to the quality that shall insure the young man the coveted blessing.

To the young man who asked the most important question of his life, Jesus returned

the simple answer that there was no need of any new truth for him, if he kept the commandments he would be sure of the salvation he desired. God has never left men without sufficient light to enable them to walk with some measure of assurance. If the youth wanted a new commandment given for his special benefit, he was disappointed. Jesus always gave men to understand that the faithful compliance with the laws they had was better than the craving for some new precept. And he assured the Jews that the Scriptures of the Old Testament were the records in which they rightly understood they had the promise of eternal life.

#### Keeping the Commandments.

When the young man, unwilling perhaps to accept so brief and obvious an answer as final, demanded which of the commandments he must keep, Jesus named over five, evidently not to dignify them above the rest of the decalogue, but to show that such things as they contained were the essence of the higher life. Then he added a commandment to the list, which though it was not a part of the Old Testament law in the form in which he gave it, was the disclosure of the spirit of the entire ancient covenant, Thou shalt love thy neighbor as thyself. This, together with the command to love God, Jesus on another occasion declared to be the summing up of the entire law.

But the young man responded that he had made the keeping of these commandments the rule of his life. This was no boast, but might have been the simple truth regarding the lives of many Jews of that age. Then Jesus subjected him to the crucial test of his life. He told him that the means of making his salvation assured was to dispose of his goods and give the money to the poor. Jesus did not state this as a universal rule, but as a test, to which many men of this generation would find it hard to submit. The youth could not, at least at that time, summon his resolution to do as Jesus said. But one always has the hope that upon reflection he made the great surrender.

#### The Fear of Poverty.

That led the Lord to speak of the danger of fixing affection upon money and the good things it brings. No truth he ever uttered is more in need of enforcement than this. In our own age more men are losing their lives for money than for all other causes combined. And when one speaks of lives lost, he does not mean the life of the body, but the losing of the divine chance of living in the realm of real and satisfying purposes and ideals. There are many men whom one meets daily who are already dead to every finer impulse, every nobler purpose in life, and money, its getting and its spending, forms the total horizon of their lives. Without the slightest exaggeration Jesus could say that such men could no more enter the kingdom of God than a camel could pass through the eye of a needle. The passion for money is the insanity of our generation. Men have gotten actually afraid to be poor. And the fine virtues that Jesus, who was always poor, loved and commended, are being forgotten in the agonizing struggle to get money. We need to study again the life of Him who had not where to lay his head, and of the choice and elect souls who have walked nearest to him in the holy way.



July 28, 1910

THE CHRISTIAN CENTURY

[643] 13

## Church Life

—Mr. and Mrs. Charles Clayton Morrison will sail from Glasgow on the good ship "Fruensia" of the Anchor line July 30.

—Many expressions of appreciation have been received concerning the recent editorial, "Somewhere," which was written by Dr. Herbert L. Willett.

—Upon reading Mr. Hunter's objection to the "Membership in the Congregation" plan described in a recent number of the Century, Mr. Ames immediately wrote a "rejoinder" which we publish this week.

—Early in August we shall publish a "religious educational" number, which will contain discussions and suggestions that will be intended to help pastors and teachers who are now planning work for the coming year.

—The address by Dr. Ruth, delivered at the Anglo-American Conference on Christian Union, will, we believe, be enjoyed by every reader of the Christian Century. Next week we shall publish the address delivered by our absent editor.

—The national convention is appearing above the horizon of our consciousness. It promises to be one of unusual interest and of large attendance. Topeka offers fine facilities for the convention, and questions of greatest importance are to be presented to the body of Disciples gathered there.

...

Grant K. Lewis addressed a meeting of the brotherhood of the church at Muncie, Ind., July 12.

J. J. Morgan, pastor of the church at Johnstown, Pa., will spend the month of August in Louisville, Ky.

F. D. Ferrall, who is just closing a successful pastorate at Bloomfield, Iowa, supplied the pulpit at Sioux City, Iowa, July 17.

J. J. Cole, after a few months' service as pastor of the First Church, LaPorte, Ind., has resigned and will close his work in a short time.

The total receipts of the Foreign Society for nine and one-half months amount to \$252,060, a gain of \$38,567.

The First Sunday school, Akron, Ohio, sends \$642.50. The total amount from that school this year is \$600.

J. A. Spencer, pastor of the church at Bloomfield, Ind., is in a short meeting at Mineral City, four miles from Bloomfield.

During the last two weeks there have been ten additions to the Jackson Boulevard Church, Chicago, where Austin Hunter ministers.

There is a marked increase in the attendance of the Sunday school at Augusta, Ill., despite the warm weather. Edwin T. Cornelius is pastor.

The First Church, South Bend, Ind., is making some changes in the arrangements of their building during the summer, besides redecorating.

George W. Muckley, the statesmanlike secretary of the Church Extension Society, addressed the members of the church at Quincy, Ill., July 10.

R. W. Page has been called to the pastorate of the First Church, Lebanon, Ind., and will enter upon his duties there the first of September.

Charles E. McVay, Hardy, Neb., will have charge of the music in a camp meeting at

Truscott, Texas, beginning August 12. W. S. Haynes is evangelist.

F. E. Meigs is recovering from his late illness. He is at the Battle Creek sanitarium, Battle Creek, Mich. He hopes to return to Nankin, China, soon.

The Central Sunday school, Lebanon, Ind., sends an offering of \$300 for foreign missions. This is their best record. L. E. Brown is the pastor.

The Children's Day offering of the Sunday-school at Hagerstown, Md., was \$200. That church and school hope to reach the living link column this year.

"We are planning for 10,000 delegates," is the word of Charles A. Finch, secretary of the committee in preparation for the entertainment of the national convention in Topeka.

The first Church, Paducah, Ky., including their Sunday school offering, has given \$450, and will send \$150 more, making the full \$600 before September 30. W. A. Fite is the wide-awake minister.

The Sunday school at Hopkinsville, Ky., N. L. Hopper, superintendent, made a children's day offering of \$461.27. This is one of the best missionary Sunday schools in the brotherhood.

A Des Moines paper announces that H. O. Breeden has accepted the pastorate of the

West Side Christian Church, San Francisco, and already entered upon his work with the congregation.

In the church at Akron, Ohio, Frank M. Root, the superintendent of the Sunday school, occupied the pulpit Sunday morning, June 12, giving a report of the World's Sunday School Convention.

S. M. Bernard, pastor at Madisonville, Ky., and Miss Laura S. Hull of Boulder, Colo., were married in the Broadway Church, Denver, July 14, by Dr. B. B. Tyler, pastor of the Broadway Church.

Allen T. Shaw writes that the superintendent of the city schools at Spencer, Ind., made the good confession July 10, his wife uniting by letter. Mr. Shaw will be absent from the church on his vacation during August.

At Sullivan, Ill., where J. W. Walters ministers, there were 239 in the Sunday school July 3, with an offering of \$22.78. The prayer meetings have an attendance about twice that of a year ago. The present active membership of the church is 455.

S. D. Dutcher, pastor at Terre Haute, Ind., was given large attention by the local papers of July 11 because of a "scathing arraignment of the brazen wickedness running rife in the city," made in his sermon of the previous day.

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H. J. Loken, pastor at Berkeley, Cal., has already returned to his work from a month's vacation.

Frank S. Ford, pastor First Church, San Francisco, is spending his vacation at Long Beach, Cal.

The church at DeLand, Fla., is in need of a good pastor. They have a good modern parsonage and will pay \$900 per year.

L. H. Otto, pastor First Church, Ottumwa, Ia., has accepted a call to the First Church, Princeton, Mo., where he held his first charge as pastor. He will begin work on his new field September 1.

D. S. Stewart, Deland, Fla., is to return to northern California, where he will serve as evangelist under the State Board. He has just closed a good meeting at LeLand, in which all congregations of the city united.

William M. Mayfield, pastor of the church at Butler, Mo., on July 12, was united in marriage with Miss Jennie Rebecca Allen of Ontario, Kans. The Christian Century extends congratulations.

A new \$10,000 pipe organ has just been installed in the First Church, Topeka, Kansas. This is said to be the largest pipe organ in the state, except the one in the auditorium where the national convention will be held next fall.

The movement toward reuniting the congregations of the First and the Central churches of Joplin, Mo., seems to be moving encouragingly, and it is hoped that by autumn the two churches will be together again. This will give them a membership of more than 1,000.

R. L. Mobley writes from Jackson, Miss., of the prosperous condition of the work in the capital city and throughout the state. At Jackson there has been an average of one addition to the church for each Sunday since the present pastor took charge of the work.

Rev. J. P. Burling, pastor of the Greenwood Congregational church recently gave a Sunday evening address in the Central Christian Church, Des Moines, on "The Origin and growth of the Congregational movement." The address was under the auspices of the young people's society of the Central Church.

S. G. Fisher who is just closing a successful pastorate at Walla Walla, Wash., will spend the month of August in Missouri and Illinois.

There have been twenty-three additions to the church at Minerva, Ohio, during the past two months, at regular services. E. N. Duty is pastor. The church is beginning to campaign for new Sunday-school rooms.

The church at Fulton, Mo., has announced that they have on hand the funds necessary for the erection of their new building, which is to cost from \$35,000 to \$40,000. The church will be built upon the site of the present church. It will be entirely of stone and will be completed some time next summer.

The church at Elwood, Ind., recently held a service for the old people of the community. Rev. Mr. Blount of Indianapolis, who is 85 years of age but a clear and forceful speaker, made the address of the day. A carnation was given to each aged person present at the service. Robert Sellers is pastor of the church.

The new church at McComb, Ill., will be dedicated September 4. J. H. Gilliland will preach the dedicatory sermon and following the dedication with a revival meeting. The new church has a pipe organ donated as a memorial to the wife of Mayor Keefer, and given by her daughters, Mrs. Ruth Keefer Stocker, of McComb, and Mrs. Lilly Chapin of Milwaukee.

Walter Scott Priest, pastor at Wichita, Kans., celebrated the thirtieth anniversary of his entrance into the Christian ministry Sunday, July 10. That ministry began at Ludlow, Ill., just after Mr. Priest's graduation from Bethany College. In the sermon of the day in which Mr. Priest reviewed these thirty years' ministry, he told his congregation, that he had sought to emphasize the following points: (1) "Loyalty to the Word of God and the Authority of Jesus"; (2) "In Sermons the Spiritual Side of Our Holy Religion"; (3) "The Commissions of Our Lord to Evangelize the Whole World." On this last point we quote: "I have tried to make people understand that when they united with the church they were joining a great missionary society and that they will not be good Christians unless they enter heartily into the great business of the church, namely, the making known of Jesus to the ends of the earth." In these years Mr. Priest has preached 3,499 sermons, baptized 923 persons,



Walter Scott Priest.

received 1,046 by letter and statement, married 444 couples, conducted 514 funerals; additions received in evangelistic services other than above, 277 by baptism and 826 by letter and statement, making a grand total of 3,072 persons that have united with the churches during the ministry of Mr. Priest. Such a ministry it is a priceless satisfaction for the minister of maturing years to review.

Pastor's monthly report showed twelve added at the Central Church, Pueblo, Colo., during June. The children's day offering was more than twice that of any previous year.

The annual county meeting of the Christian churches of Tipton County, Ind., will be held at Carr's Grove, near Hobb's Station, the first Sunday in August. James Burkhart of Frankfort, will be the speaker of the day. The brethren of Tipton and bordering counties are invited and urged to attend this meeting. Over two thousand people were in attendance last year.

W. B. Clemmer, Rockford, Ill., will, with his family, spend the month of August in Woodland Park, Colo., where Mr. Clemmer will hold a meeting and endeavor to organize a church. During his absence the Rockford pulpit will be supplied by Mr. W. B. Shimmer, another Sunday the men's brotherhood will have charge of the service, and the last Sunday there will be a service in charge of the ladies' society.

The First Church, Mexico, Mo., has called J. K. Shullenberger of Trenton to succeed

W. M. White in the pastorate there, at a salary of \$2,000 per year. The Mexico Church has come to have a large congregation and worship in a beautiful new building. It is counted one of the strongest churches of the state. We are not yet advised as to whether Mr. Shullenberger will accept.

W. P. Keeler of the Englewood Church, Chicago, Ill., says that all our churches in Chicago and vicinity are now being reached as never before in the interest of foreign missions through the impetus being given by the Laymen's Missionary Movement. E. M. Bowman is diligent in securing assistance from every congregation. He is a live wire on the missionary propaganda.

J. P. Myers of Shelbyville, Ind., will be available for meetings during the remainder of the summer and fall. Mr. Myers has had encouraging success in this field of work, and is now prepared to furnish a singer. He would hold some short meetings with pastors where the object would be to give impetus to the work of the church for the year. Until the first of September, Mr. Myers should be addressed at Wauseon, Ohio.

The Linden Ave. Church, South Bend, Ind., has just closed a meeting held by J. J. Cole of LaPorte. There were five additions. R. O. Wickham began his work as pastor of this church three months ago, and has already brought the church to a degree of organization and efficiency that it has not known in recent years. The Sunday school is growing rapidly and the church is planning for a strong and aggressive campaign.

Grenville Snell, evangelist for the seventh district of Missouri, is in a meeting at Miami station with more than twenty additions to date. J. D. Condit, pastor at Bosworth, is at DeWitt, preaching in preparation for a meeting which Mr. Snell will hold there immediately after the close of the meeting at Miami. Since Mr. Snell began his work as evangelist of the district, January 8, 1910, there have been eighty accessions to the churches of the district.

The Brooks evangelistic team has just closed a "successful" campaign at Waco, Texas, in which there were 160 accessions to the church. Colby D. Hall, pastor of the Central Church, published in a local paper his high appreciation of their work, commending their naturalness, earnestness, unselfishness and consecration. The team is composed of W. T. Brooks, Samuel Lewis and J. W. Tapp. They will hold a meeting with the Austin Church, Chicago, next November.

M. Lee Sorey of Dodge City, Kansas, says that church will give more for foreign missions this year than last, notwithstanding that they have built two churches. It will be remembered that their new church burned down Christmas morning last. They forthwith went to work and have rebuilt a new house, costing \$15,000. This was successfully dedicated July 10, all the indebtedness being provided for. M. Lee Sorey is a rising preacher and leader, and an indefatigable worker. He has made a most commendable record in that growing church.

L. E. McMurray, after eight months of work with the Vermont Ave. Church, Washington, D. C., closed his work the last of June, and is supplying for a few weeks the pulpit of the church at Anderson, Ind. At the close of Mr. McMurray's service the church gave him a hearty reception, expressing its appreciation of his work with them during the long illness of their pastor, F. D. Power. In this interim Mr. McMurray succeeded in keeping up all departments of the work in good condition, and there were several additions to the church. The Vermont Ave.



pulpit is being supplied during July and August by local and visiting ministers.

Alva W. Taylor takes up again this week the editorship of "Social Survey," which he was compelled to discontinue for a time during his attendance upon the Edinburgh Conference. For a part of the time while in Europe Mr. Taylor "tramped through Ireland" making many sociological observations of which he will tell our readers.

Dr. Herbert L. Willett and family are spending the summer at Pentwater, Michigan. Doctor Willett, George A. Campbell, J. C. Todd, and others are now in this retreat of growing interest to disciples. Many other men are but little to the south at Garrison Park. During the month of August the number who avail themselves of this fine fellowship will be greatly enlarged.

C. L. Thurgood, who has been pastor of the Pride St. Church, Pittsburg, Pa., for eight years, has resigned to return to Australia, where he held a pastorate before coming to Pittsburg. Mr. and Mrs. Thurgood have done a notable work with their church in Pittsburg. Their devotion to the relief and comfort of the poor has won for them the title of "Angels to the Poor," while their efficiency in the work of the church has brought more than 1,000 members into its membership during their service. As an evidence of the church's appreciation of the work of this good man and his wife, they have given them \$500 for the trip to Australia.

The churches of Pueblo, Colo., where J. E. Lynn ministers to the Christian church, are engaged in a fine plan for the summer Sunday evenings. Union meetings are held in a central park. The general theme of the sermons for July is "Universal Elements in Our Religion." The first sermon of the series is "The Universal Name: Father," by the pastor of the Congregational church. Second, "The Universal Dynamic: The Holy Spirit," by J. E. Lynn. Third, "The Universal Creed: Christ," by the pastor of the Presbyterian church. Fourth, "The Universal Aim: The Establishment of the Kingdom," by pastor of the Church of the Ascension. The general subject for August is "The Church and the Kingdom of God in Pueblo." The special subjects are: "The Church and the Home," "The Church and Education," "The Church and Public Conscience," "The Church and Civic Righteousness," and "The Church and the Rights and Duties of Society Toward Labor." This program commends itself to us as possessing definiteness of aim, timeliness, and educational possibilities.

### Brotherhood Pictures at Topeka

The brotherhood of Disciples of Christ general officers are arranging with the various missionary societies to exhibit stereopticon views, illustrating the work of the various organizations, during the convention at Topeka. It is proposed to have picture shows in operation both day and night, using for that purpose one or more moving picture houses in the vicinity of the convention. At night the pictures will be thrown on canvas just outside the convention hall. The pictures have been prepared for exhibition with out an enunciator, every picture shown containing the full name and other necessary information, so one can tell at a glance not only what it is, but what the connection is with our work. Several hundred slides of persons alone have been uniquely manufactured. Bulletin service announcing the general news of the convention will also be maintained at all hours.

E. E. ELLIOTT.

### Front Rank Statement

Up to July 15 but forty-five "Front Rank" certificates have been issued. The following

shows the list of states in this great "Front Rank" campaign: Indiana, 10; Oregon, 7; Iowa, 5; Kentucky, 5; Colorado, 4; California, 4; Nebraska, 3; Illinois, 3; Ohio, 2; District of Columbia, 1; West Virginia, 1. Total, 45. The new "Front Rank" schools for this week are: Greeley, Colo.; Marshall, Ill.; Fresno (First), Calif.; Middletown, Ky. Kansas reports forty-two "Front Rank" schools but will not issue certificates until Topeka convention. What about our other good states that are not in line? We want every state in line before August 1. Send your applications in without further delay. We are prepared to send any number of certificates.

ROBERT M. HOPKINS,  
Bible School Secretary, A. C. M. S.

### The Garden of Eden

Delegates to the convention in October may be surprised to learn that the glorious beauty of the Kansas valley, the great prairies, the gold shale of Trego county and the golden sands in the head waters of the rivers flowing from the Rockies, together with the four great forks of the Solomon river, have conspired to make the Sunflower state a rival of Asia for the honor of being the scene of the Garden of Eden.

As far as beauty of landscape, exquisite panorama of earth and sky and fruitage of the soil and tree, there can be no question as to the present day Garden of Eden. But in 1855 the pioneers seriously disputed the location of the Garden of Eden as being on the Euphrates in Asia, contending that the geography of Kansas agreed with the description of Moses in Genesis 2:10. That river now bears the name of Kansas, and its four heads are Smoky Hill, Grand Saline, Solomon Fork and Republican Fork. The former was known to the antediluvians as Pison and composed the whole region now known as southwestern Kansas, where, according to Moses, there is gold.

Here at the confluence of the Republican and Smoky Hill rivers, a point always important to explorers, the army, and the Indians, is the "Aldershot" of America. In 1852 the government established Fort Riley, which today is the largest military post in America. The government owns a stretch of land some thirty-one miles square, so diversified in topography that it affords ideal facilities for the training of the various branches of the service under widely different conditions. A recent law admits the militia of any state to the annual exercises upon the request of its government, the government bearing the cost of transportation and sustenance and allowing the officers and men

during maneuvers the same pay as those of the regular army. The great schools for cavalry and artillery are located here, with accommodations for 20,000 men. Delegates to the convention can arrange side-trips to this greatest military post in America, where tradition has also located the Garden of Eden. The writer, in company with B. L. Smith of Salina and Z. E. Bates of Atchison, recently visited the post. We spent the afternoon in wandering through the beautiful streets and over the vast drill grounds until near the hour of the sun-set gun. The military bands in their daily concerts had filled our souls with that martial melody which takes the blood and carnage from the hot breath of war and lends fascination and heroism to the outward pomp and pageantry of its adornment. As the setting sun drew its flaming curtains across the west and mottled with shadow and sheen the Kansas river stretching like a ribbon of silver far into the darkening east, a crash of music announced the ceremony of lowering the flag was about to begin. We had been given seats on the veranda of the barracks of our friend the Major, who had been talking about everything except the army with a vivacity and flippancy that to the superficial observer might have indicated a character of little depth. But when at the boom of the sun-set gun the flag began to come down and the sweet strains of the "Star Spangled Banner" rolled over the hills and far down the valley of the Kaw, you should have seen him spring to his feet and salute the flag in company with the thousands of armed men drawn up across the parade grounds. Love of country is next to love of family and God and the respect taught in the army for the flag ought to rebuke our irreverence for the house of God and the banner of Bethlehem.

CHARLES A. FINCH, Secretary.  
Topeka, Kansas.

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### BEGINNERS

The series begins where the child's conscious thought always begins, with the parental idea, and presents God to the child-mind as the heavenly Father, and leads it to the conception of this divine fatherhood through the simple and familiar relations of the child to its earthly parents. The very reading of the topics which are the subjects of the lessons in the course for Beginners is like sweet and simple music, and to any heart capable of appreciating the simplicities of truth it will indicate how natural and simple religion is as belonging to the very nature of the soul, entering into its most germinal development and working itself out in all the processes of growth.

### PRIMARY

In the Primary grade the same simple but great themes touched upon in the Beginners course are continued, but just sufficiently developed to correspond to the growing capabilities of the child's mind, including, but not going beyond the widening circle of the child's extending associations and experiences. Nothing is forced in upon the child that is unchildlike in character; truths which the child can comprehend and that have natural place in his life are presented and repeated with that reiteration which the child's mind requires, while the teacher is content to wait for the germination and silent growth of the simplest seeds of truth in the child's heart.

### JUNIOR

In the Junior lessons the pulse of life begins to throb more strongly. The great subjects of religious thought begin to enter; the simple introduction to the great story of history begins; the wonderful stories of the Bible begin to exercise their fascination; duties growing out of natural relationships are recognized; the choice of good and evil, and the fateful results of such choices, are made to be seen and felt; and the thought of God's providence over individual life is given manifold illustration in the biblical stories. In the fourth year of the series a more careful study of the briefer of the four Gospels is entered upon, followed by a study of the most striking incidents described in the book of Acts, and closing with stories from that larger book of Acts, the lives of later Christian missionaries.

### INTERMEDIATE

Here we find ourselves where adolescent life begins, when the child ceases and the man begins; when the stirrings of those ambitions which are to issue in great deeds begin to manifest themselves; when the sympathies and affections become more intense; when the great choices and decisions are made; when the heroic spirit becomes dominant and when ideals are set up; when the great temptations open their deadly assaults; when the reason begins to exercise itself: a period of strife, and tumult, and strain, of high resolving, of deadly peril, of glorious victory. To this fateful period our new series of lessons comes with definite and intelligent understanding. Christ forever knocks at the door of life in every stage, but more distinctly and strongly does he knock at the door of the heart of youth at this period than at any other time.

### SENIOR

This is the period for constructive study. It is the altruistic period of life and its spirit is optimistic. The individual begins to define his relations to others and the duties growing out of those relations. The sense of obligation and responsibility grows, purpose becomes more definite and the formulation of a life program is undertaken. Consequently the steady aim of the study and instruction in this period is to help the pupil to find his place and work in the world.

### NEW CONCEPTION

The new movement is the outgrowth of the larger conception of religious education. According to this new conception the factors entering into the process are much more varied than was formerly supposed. All truth belongs to religious education, from whatever source it may be derived. Moreover, the aim of all genuine education is the production of sound character, and all instruction must be directed to this purpose. Consequently into these new courses is to be introduced the study of great characters other than those included in the Scriptures. And the moral heroes of every generation will be summoned to illustrate and impress the great elements of noble character.

### THE BIBLE

The Bible is used as the most valuable material in moral and religious instruction; and it is used with discrimination, with a clear understanding that we must select from it in the progressive education of the child such material as answers to the needs of the child at the various stages of his growth. The Bible is a great storehouse of spiritual food, but in its stores is food for the little child and the strong man. Henceforth we are to give to the child only that which belongs to the child and to the man only what belongs to the man.

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